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Let thy name, Harmodius dear,
Live through Heaven's eternal year:
Long as Heaven and Earth survive,
Dear Aristogiton, live;
With the myrtle-braided sword
Ye the tyrant's bosom gor'd,
Gave to triumph Freedom's cause,
Gave to Athens equal laws.

We do not know the grounds upon which Professor Knight based his conjecture as to the date of Wordsworth's rendering. Dr. Mierow's allusions to the translation by Archdeacon Wrangham remind one that in the years 1795-1796 Wrangham and Wordsworth collaborated in an imitation of Juvenal which was to strike at contemporary tyrants in England; but, so far as I know, the first reference made by Wordsworth to Harmodius and Aristogiton occurs in Book Tenth of *The Prelude*, and is to be dated Oct.-Dec., 1804. The passage (*Prelude* 10.191-208), if it does only a little to substantiate Knight's conjecture, may yet be quoted by way of commentary on the translation:

On the other side, I called to mind those truths
That are the commonplaces of the schools—
(A theme for boys, too hackneyed for their sires,) Yet, with a revelation's liveliness,
In all their comprehensive bearings known
And visible to philosophers of old,
Men who, to business of the world untrained,
Lived in the shade; and to Harmodius known
And his compeer Aristogiton, known
To Brutus that tyrannic power is weak,
Hath neither gratitude, nor faith, nor love,
Nor the support of good or evil men
To trust in; that the godhead which is ours
Can never utterly be charmed or stilled;
That nothing hath a natural right to last
But equity and reason; that all else
Meets foes irreconcilable, and at best
Lives only by variety of disease.

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REVIEWS

The Semantic Variability and Semantic Equivalents of -oso- and -lento-. A Yale Dissertation. By Edward W. Nichols. Lancaster, Pa. (1914). Pp. III+42.

Several scholars, notably Morris and Brugmann, have expressed the opinion that many derivative adjectives get their meaning chiefly from the primitive upon which they are based and from the context—especially the noun modified—while the suffix does little more than denote the adjective function. Dr. Nichols here makes a detailed application of the theory to a relatively small body of material, the Latin suffix -osus and some of its <occasional> equivalents.

The problem is treated from two points of view. In the first chapter we have a demonstration that the suffix -osus may be translated into English in at least thirty-one different ways. The author properly cautions us, however, against putting too much weight upon the specific translation suggested; the important point is the varying relation between the meaning of the derivative adjective and that of the word from

which it is derived. Thus *ventosus* means, according to context, 'exposed to, tossed by, fickle as, or swift as the wind'.

In the second chapter we learn that many if not all of the thirty-one meanings may be expressed equally well by other linguistic devices. Fourteen different suffixes (fifteen including -lentos) have been observed to be semantic equivalents of -osus in one or more passages. To these the author adds the prefix *in-*, on the basis of *infamis*=*famosus*; but of course the meaning of the base is so different in the two derivatives ('good fame' and 'ill fame' respectively) that they give no justification at all for equating the formative elements. It would be as reasonable to compare *in-* and -osus on the basis of Cicero's *infelici et aerumnoso*, In Verrem 5.162. The author then cites passages where one or another of the meanings of -osus is carried by the perfect or present participle, the genitive or ablative case, a noun, and even a verb (*alsiosa sunt: sole laeduntur*).

The third chapter, under the cryptic title Semantic Reciprocity, proves that several of the <occasional> equivalents of -osus may be equivalent to each other.

Such a detailed study of the influence of context upon meaning is certainly worth while for the linguist as well as for the psychologist. One wonders, however, that Dr. Nichols seems to have overlooked one of the most important linguistic and psychologic deductions to be drawn from the material. Possibly this has been reserved for the continuation of his researches which he promises.

If we turn for a moment from distinguishing between the different occurrences of -osus and search for similarities between the thirty-one categories, we discover that for sixteen of them we may quite naturally use the translation 'having'. For example, *aerumnosus* is as properly translated 'having tribulation' as 'suffering tribulation'; in fact, the vaguer participle is a more accurate representation of the Latin. Six of the other categories involve the meaning 'having a quality of the primitive'; e.g. *globosus*, 'round as a *globus*', is strictly 'having a quality of a *globus*'. Categories I ("causing") and III ("fraught with")—one might better say "tending to cause"—represent a very slight shift from the meaning 'having'; e.g. *lacrimosus*, 'causing tears' and *periculosus*, 'fraught with danger', are scarcely to be distinguished from *aerumnosus*. The remaining seven categories represent normal types of the analogical extension of meaning; e.g. *lienosus*, 'diseased in the spleen' (the only example listed under XIX), is due to derivatives of disease names such as *gravedinosus* and *rabiosus*. There can be no doubt, then, that the Romans habitually associated the suffix -osus with the idea 'having'; it is really a possessive suffix as we have long considered it. Psychological grammarians of the new school seem sometimes to disregard a cardinal fact like this just because it has long been recognized.

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